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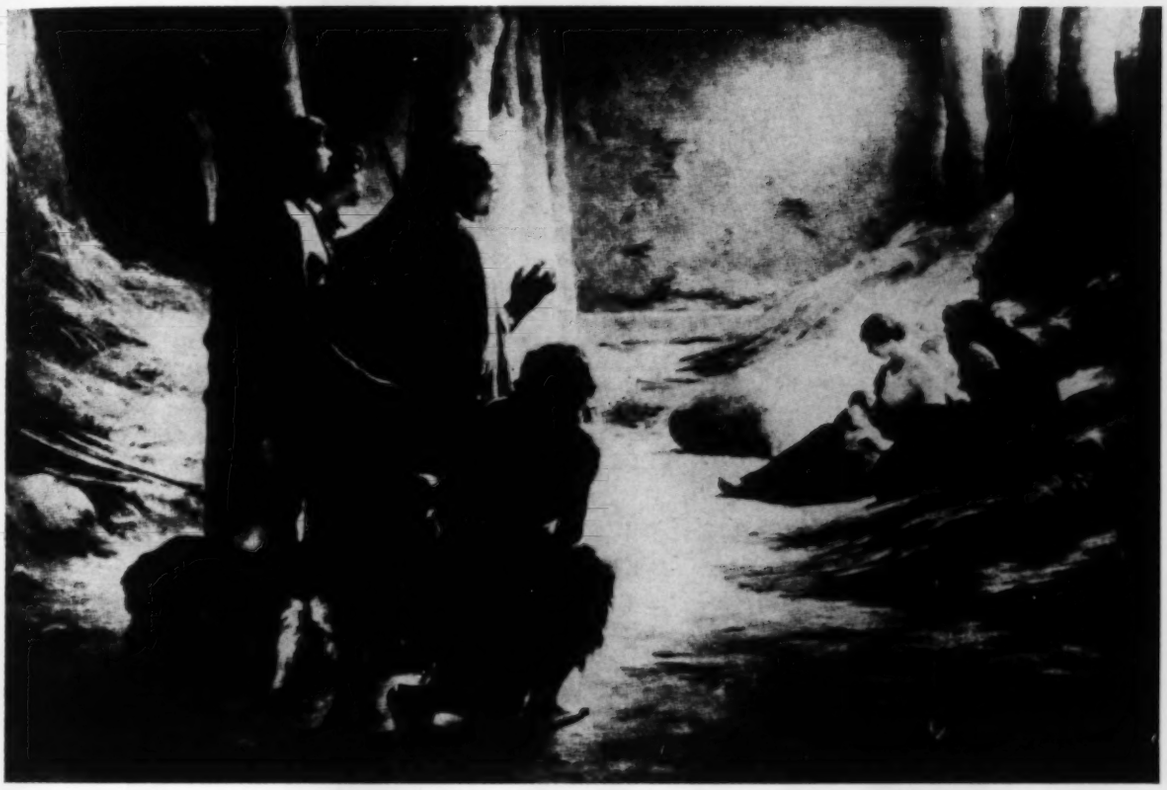
a service of worship



ARTIST: LEROLLE

Let us remember Jesus

Call to Worship

My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoice in the living God. Blessed are they that dwell in thy house: they will be always praising thee. Blessed is the man whose strength is in thee, in whose heart are thy ways. For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee.[1]

O God of Peace who has taught us that in returning and rest we shall be saved, in quietness and confidence shall be our strength. By the might of thy spirit lift us, we pray thee, to thy presence where we may be still and know that thou art God.[2]

Hymn

"Father Eternal, Ruler of Creation"

Scripture

II Corinthians 6:2-10; Revelation 21:1-5

Litany

Let us remember Jesus—
Who was born in an obscure village of a peasant mother,
Who was laid in a manger,
Who grew up in a small and disreputable town,
Who knew poverty and misery at his own door,
Who plied the trade of carpenter,
Who knew the feel of hard and calloused hands.

O God be merciful unto us
Who are inclined to hold obscurity in contempt,
Who set a high premium upon comfort and convenience,
Who labor, but whose labor often goes unredeemed by the blessing of Him who labored also.

Let us remember Jesus—
Who never wrote a book,
Who never composed a symphony,
Who never carved a statue or painted a picture,
Who never went to college,
Who never received a degree,
Who never held an office,
Who never traveled far beyond the bounds of his homeland.

O God, be merciful unto us
Who regard the marks of culture with greater reverence than the fruits of the spirit,

continued on next page

a service of worship

continued

Who stand in awe before the trappings of academic honors,
Who set great store by the prestige and power of high office,
Who like to boast of our "travel" to far-away places.

Let us remember Jesus—
Who spoke the truth as he saw it,
Who cared not for the opinions of men, however important,
Who healed the sick where he found them,
Who lifted up the fallen and reclaimed the disinherited,
Who brought men and women face to face with God, Creator and Eternal Father.

O God be merciful unto us
Who speak the truth only when it is safe to do so,
Who fail to see human need, or frequently pass it by,
Who fail to reveal thee to those about us because we have closed our lives to thy love and power.

Let us remember Jesus—
Who was hounded by those who sought political favor,
Who was hated by the intellectually elite,
Who was labeled a dangerous heretic by those of the established religion,
Who was betrayed by his own disciple,
Who was the victim of the passion of the mob,
Who was deserted at the last hour by his closest companions.

O God be merciful unto us
Who have never known what it means to be hunted, to be under suspicion, to be rejected;
Who have betrayed rather than been betrayed,
Who have deserted rather than been deserted by our friends.

Let us remember Jesus—
Who was spiked to a cross between two thieves,
Who in his agony beheld soldiers gamble for his clothing,
Who was cursed as his lifeblood soaked the earth at his feet,
Who forgave to the very end,
Who died a common criminal in the eyes of the law,
Who was buried in a borrowed grave.

O God be merciful unto us
Who look upon the Cross as a symbol rather than as a cruel reality,
Who look upon the Cross as an ornament rather than as a bitter shame, the price of our forgiveness,
Who look upon the Cross as an event of the distant past rather than as a present power in our lives and in our shattered world.

Let us remember Jesus—
Who broke asunder the bonds of death,
Who turned apparent defeat into history's greatest victory,
Who by his coming split the stream of time,
Who lives today in the hearts of millions as their Savior. Amen.[3]

Prayer

(In unison): Clothe us with thy mind and with thy spirit, O Christ. Where there is hatred let us sow love; where there is injury, pardon; where there is discord, peace; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. O Lord, grant that we may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love. For it is in giving that we receive; in pardoning we are pardoned; in dying we are born anew. In thy name we pray. Amen.

Hymn

"Be thou my vision"

Benediction

May God who is a great tower of strength to all those who put their trust in him be now and evermore our defense and help us know there is a way through which we may receive health and salvation, the way of our Lord, Jesus Christ. Amen.

This service was prepared by
LEILA ANDERSON, Executive, National Student YWCA.

SOURCES: (1) Psalm 84; (2) *Book of Common Prayer;* (3) members of a Lutheran Student Conference.

WORSHIP AND WORK BELONG TOGETHER

The disturbing fact of worship

By DR. ROBERT McAFEE BROWN, Assistant Professor of Systematic Theology and Philosophy of Religion, Union Theological Seminary, New York, N. Y. Formerly a professor at Macalester College. Has contributed articles to "The New Yorker."

The minute the word "worship" is uttered in the planning meeting of a campus Christian group, two sharply divided schools of thought emerge. There will be those, more likely the "pious" or "sincere" wing, who will argue:

> The most important thing in life is relationship with God. Prayer, meditation, Bible reading—these are the really important things in the growth of the soul. Besides these nothing else really matters. So let's stop arguing and continue steadfast in prayer.

On the other hand there will be another group, the muscular, bouncy Christians, who will argue:

> The most important thing in life is doing the practical down-to-earth things which need to be done. Action, voting, legislation, deeds—these are the really important things in the betterment of humanity. Nothing else really matters. So let's stop arguing and get on with the job.

And each group is right—up to a point. The relationship with God *is* fundamental to all of life; the need to "do things" *is* part of all true religion. Where each group is wrong is in the exclusiveness of its particular point of view. Religion is *not* just worship; religion is *not* just works, even good works. And to plug for either position to the exclusion of the other is to get involved in serious distortions of Christian faith.

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the disturbing fact of worship

continued

WORSHIP ALONE BECOMES STERIL

You have met the "worship addicts"—who get so involved in the niceties of worship that they have conniption fits if the wrong color of cloth adorns the altar, or if a passing truck backfires during a moment of mystic silence, or if someone tries to use a hymn tune that was not composed either before 1640 or after 1950. And you have also met the "social action set"—who are so passionately concerned to "get something done" that it doesn't matter what they do as long as they do it earnestly.

It should be plain that each of these groups has something that the other lacks. And each underlines the contention that worship and work must go together. Worship *alone* becomes sterile; action *alone* becomes hollow. Worship and work, together, can enrich each other and all of life. Let us look at some of the implications of this notion.

Worship is not a means; it is an end in itself

First of all, it is necessary to forestall the notion that worship is a sort of gimmick to enable one to do a better job in his vocation or to be more effective in the field of social action. It is particularly true of the Protestant Reformed tradition that we are to worship because we have been created to do so. *We are to worship God because God is worshipful* and the experience in a very real sense, is an end in itself. Our highest activity as human beings is to praise and worship God. It is a sub-Christian notion that we go to church or take part in "a nice little worship service" primarily to get a sort of spiritual shot in the arm.

True worship impels one to do God's work

Worship-as-an-end-in-itself has all sorts of disturbing implications. It is the experience of countless Christians that you cannot remain perpetually on your knees, for after a while the Lord picks you up and shoves you back into the down-to-earth practical world of men.

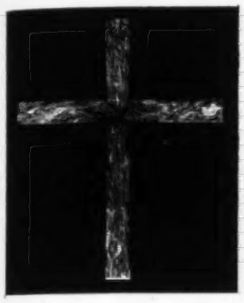
This truth is illustrated in one of the most profound experiences of worship recorded in the New Testament, the time Peter and James and John went up a high mountain with Jesus and saw him transfigured before them. And at the conclusion of the experience, probably as close to the living reality of God and the worship of Him as they ever came in their lifetimes, Peter said in effect, "Say, this has really been great! Let's stay right here on the mountain and build some churches to commemorate the experience." But Jesus was not attracted by the prospect of remaining on the mountain top immersed in a continual bath of piety. He went down the hill and immediately involved himself in the predicament of his fellow men, healing an epileptic boy.

Another illustration of the way in which worship places obligations and demands upon the worshiper is found in the experience of Isaiah in the temple (Isaiah 6:1-8). Isaiah remembers the experience very well. It was "in the year that King Uzziah died." The event was dateable. It was part of the concrete stuff of Isaiah's life and experience. He realizes, as never before, that God is present in the temple. And he recounts the successive elements in his experience of worship: his affirmation of the holiness, the "otherness" of God; his realization that before such a God he is sinful and unworthy; his experience of the fact that God accepts him, sinful and unworthy though he is, and cleanses and purifies him. And then, at the precise moment when the experience of worship has humbled and convicted and then uplifted and redeemed Isaiah, comes the voice of God calling, "Whom shall I send, and who will go for us?" And Isaiah replies, "Here am I; send me." No remaining in the temple, enjoying a perpetual shower of spiritual benevolence, for Isaiah. Rather, up and out of the door of the temple to speak some very unpopular words in the name of the Lord. It was because of his experience of worship that Isaiah was prepared for his strenuous activity as a prophet. His intimate confrontation with God made it imperative that he go forth and live a life of intimate confrontation with his fellow men. True worship, then, does not leave us wallowing in our own piety but pushes us out into those areas of life where the will of God needs to be done.

Work well done is service to God

It is now clear that there is a rhythm to worship and work. They stand in intimate relationship to one another. There are similar rhythms in all areas of life: there is a healthy principle of alternation which keeps life from getting into too deep a rut. Dr. Seelye Bixler tells a delightful story about a visit with Albert Schweitzer. The two men had a long discussion about philosophy, theology, history and related problems. Then Schweitzer arose, saying to his guest, "Now ve vill haf some yots." Mystified as to the meaning of "yots," Dr. Bixler followed his host into the next room, where Dr. Schweitzer sat down at the piano for an interlude of what Americans spell "j-a-z-z." The alternation of activities, the rhythm of intense mental work and relaxed physical play, was thus revealed to Dr. Bixler as one of the secrets of Albert Schweitzer's amazing vitality.

WHILE ACTION ALONE BECOMES HOLLOW



What is true of the relationship of work and relaxation is also true of the relationship of work and worship. Each helps to enrich the other as it is made a part of the total pattern of life. There is an illustration of the interrelationship of work and worship in the way the highest form of Christian worship, the Lord's Supper, is celebrated in certain parts of the Christian world. At the appropriate time in the service the elements of bread and wine are brought forward *by the people* and laid upon the table. This is the offering of their work and labor (the growing of the grain, the cultivation of the vine) to God, for his blessing. And then when the same elements are consecrated and redistributed to the people, this is an indication of the fact that God deigns to accept these commonplace symbols of daily work, and not only that, but to use them as the visible and tangible reminders of his presence—the body and blood of Jesus Christ. The vocations of the people have been taken up into their worshiping life. The significance of their work has been recognized, blessed and made holy. The results of their work have become the way in which God particularly manifests himself to them. The very word "liturgy" originally meant "work" or "public service." Faithful performance of public service was "liturgy;" any work well done was thus service rendered not only to the public but to God. When the Corinthians are urged to give to those in need, Paul reminds them that "the rendering of this service *(liturgy)* not only supplies the wants of the saints but also overflows in many thanksgivings to God." (II Cor. 9:12)

Worship and the vocation of a student

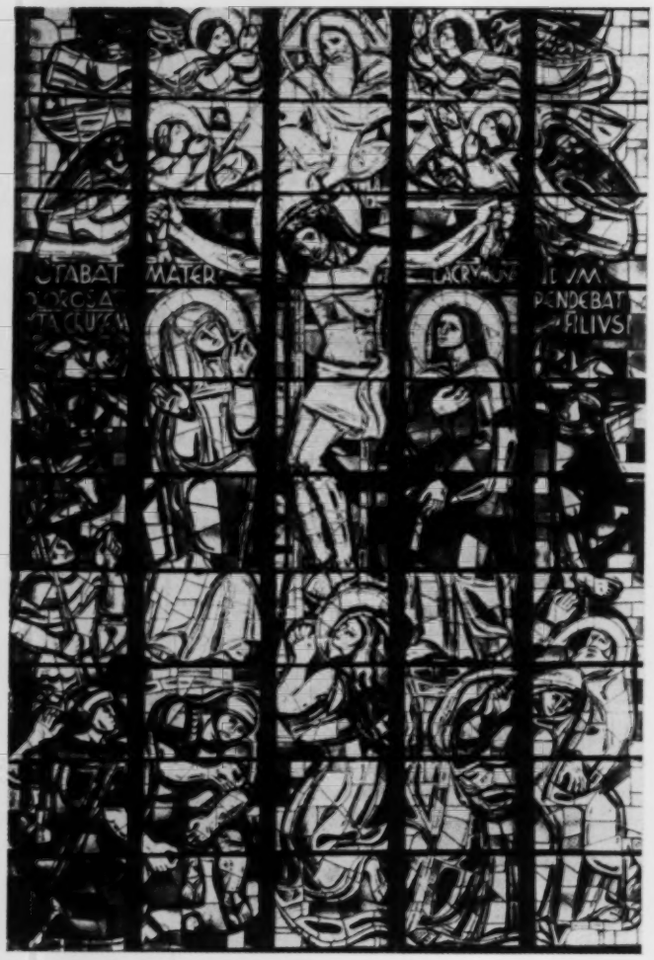
This close connection between work and worship, between what we do in our vocation and the fact that we are created to worship God, has particular relevance to the person whose vocation (for the time being, at least) is that of a student. As a student you are presumably "pursuing truth," whatever you have decided that means. You are trying to find out what life is all about, what makes it tick, what wisdom from the past you can appropriate, and so on. You are counseled in almost every commencement speech to realize the motto, "You shall know the truth, and the truth shall make you free." If there is one thing which should bind together the diverse elements of an academic community—the teachers and students, the chemists and the historians, the physicists and the philosophers, the freshmen and the Ph.D's—it is this: that they are all trying to "know the truth."

The catch is that this business of truth is not only very elusive, but it can also be very impersonal. You can, if you will, pursue truth at arm's length, never getting too involved. You can fail to see the significance of Kierkegaard's radical notion that truth is what is true *for you*. Truth is that which makes a difference in your life. Unless it comes home in a way that reshapes the way you live it is not very important. And what worship contributes at this point is just the sense of the overwhelming significance *for you* of what you are doing as a student. For the thing that the commencement speakers usually fail to say is that the one who said "You shall know the truth and the truth shall make you free" is also the one who said, "I am the truth." And if this staggering claim is true, if Jesus Christ is not only the way and the life but also the truth, then all of our studies should, in some groping way, be leading us toward Him "in whom all things cohere." Or at least our studies should make us aware that we cannot in all honesty avoid the steady pressure of the claims that he makes upon us.

Worship is at the most creative center of academic life

It is the experience of worship which transforms truth from an impersonal idea to a personal fact of encounter. You don't worship "at arm's length"—you have to be *involved*, if worship is real. You must commit yourself not to the impersonal "pursuit of truth" but to the One who is himself the truth. Thus it is no exaggeration to say that worship, for the Christian student, must be the very heart and center of his academic life. It is not only the logical outcome of his quest, it is also the logical beginning, the place where all life is joined together at its most creative center.

Etchings by Fritz Eichenberg



NOTRE DAME DE LA TRINITÉ, BLOIS, FRANCE

FALLACIES AND FACTS OF GROUP WORSHIP

By JEAN M. WHITTET, National Student Secretary of the YWCA traveling in the Southwest Region.

worship is

Dissatisfaction is deepening with current worship practices in many student Christian groups. Do the potential worshipers enter into communion with God, or do they merely participate in "opening exercises"? Whom do they worship—nature? or God their Creator and Redeemer? Before discussing the character of real worship, let us examine some of the uncritical and inadequate practices that pass for worship in some campus Christian groups and in some intercollegiate conferences.

Fallacious attitudes toward worship

NATURE WORSHIP—Instead of being confronted with God the Creator we try to achieve a kind of at-oneness with nature. The emphasis is on nature rather than on God. The aesthetic aspects of nature, its beauty and grandeur, induce in us a sense of peace or of awe. We are led to try to see God in trees, streams of water, the mountains— and to see these as symbols of purity, nobility and strength. But the God of the Bible, known to the prophets as active in the personal events of our lives, is not known this way. The end result is that we commune with nature, rather than with God its Creator.

WORSHIP THROUGH EFFECTS—We use elaborate or simple devices to induce the mood of worship: dim lights, candles, soft music, sepulchral voices which are supposed to represent religious attitudes. This often leads to being arty rather than artistic, sentimental rather than profound. The service portrays religiosity rather than worship. And friendship circles or candlelighting ceremonies may make a group feel good—but do they symbolize the truth about man's relation to God and to his fellow man?

DISGUISED EXHORTATION—This is worship designed to "get a message across." We tell the Lord what we think ought to be done about a situation. Such worship is a *device* for getting *us* to think seriously about the world or about ourselves and our predicament. It is focused on *man* and not on God.

FORM WITHOUT SUBSTANCE—Here worship consists in putting together certain ingredients: hymns, prayers, scripture and other familiar elements. If you have the right ingredients in the right proportion, *presto* you have a service. Anyone can "put on" a service once he gets the hang of it. Here we do not refer to the great liturgies, though these too can be "used" in this fashion. We mean the average service with its routine way of doing things. Actually, it may be more stereotyped than any liturgical service. "Extemporaneous" prayers are often set phrases which are accepted as the correct thing to say in worship services.

Why is worship shallow and meaningless?

Why do students prepare superficial services of worship? One or several of the following factors may be responsible:

LACK OF CLARITY ABOUT OUR FAITH—Contemporary cul-

is encounter with God

ture and the university exalt man, nature, the scientific method, and objective truth. The presuppositions on which we operate most of the time are those of humanism and naturalism. Christianity has become a set of "ideals" by which we try to live. Worship has become for many a form of autosuggestion in which we view our "standards" and try to become integrated within the context of the natural world. God as a Person has become unnecessary. We are not sure that anything really happens in prayer. Worship reflects how we view the world.

RELIGIOUS COMPARTMENTALISM—When religion is a segment of our lives, unexamined in its relations to other presuppositions about life, worship becomes conformity to tradition, a comfortable and familiar way of acting and feeling. We put it on like a garment and shed it as we leave the chapel door. It has no real connection with our deeper motives and doubts and longings.

IMMATURITY IN RELIGIOUS EXPERIENCE—St. Paul talks about "putting away childish things." Too many of us carry into college the sentiments, the words, the concepts which are appropriate to younger persons. We continue to "follow the gleam," to sing hymns which were beloved in adolescence, to use high school ceremonials.

INADEQUATE KNOWLEDGE OF THE BIBLE AND THE CHRISTIAN TRADITION—We do not know the great liturgies, hymns, prayers and symbols of the Church. Our worship is thin because we have grown up in a meager religious tradition. One of the chief tasks of a student Christian group is to introduce its members to the great resources of the Bible and of the Christian tradition.

FALSE IMPLICATIONS OF INCLUSIVENESS—As a Christian Association we have been proud that our members include persons from different Protestant traditions and from other Christian and non-Christian traditions, and those who are still seeking. In our effort to be inclusive we have supposed that a watered-down presentation of the faith was necessary in order not to offend anyone. The "least common denominator" approach to worship is never a meaningful one. Only as we share the maximum resources of our varying traditions do we really become inclusive and ecumenical. When we trim worship to the minimum we miss the opportunity which is ours precisely because we *are* inclusive: the freedom to draw upon the whole range of Christian experience.

What worship can mean in a Student Christian group

For the Christian, worship not only is essential but natural. Worship is his most basic attitude of mind and heart. In worship the Christian is acting out the basic facts of his existence: who he is . . . Whose he is . . . the inner tensions he feels . . . the experience of forgiveness . . . the sense of corporate identity with his fellows as children of God . . . the acceptance of responsible membership in the fellowship. A Christian community can be such only to the extent that it has among its members those who are actively engaged in worship as well as in study and action.

To the Christian, worship is the experience of being *confronted* by God. It is an encounter in which God takes the initiative. We may accept or reject this encounter, but we may not bring it about by any little tricks or devices. In worship we are given the opportunity to enter more deeply into a *relationship* which God offers to us, a relationship in which we may encounter God as Creator, as Judge, as forgiving Father, as the God of history and of events.

From the Christian viewpoint our part in worship is *preparation* and *response*. When we plan a service of worship we are preparing ourselves for an encounter with God. What He will do with us is God's will. As we wait for God our attitude may be one of praise and joy, of confession and penitence, of a deep and profound cry for help, of thanksgiving for all that God has done for us, of perplexity about problems too great for us to solve by ourselves, of expectation that He will give us direction and strength for the tasks before us, of intercession for those who are near to us, and those who are in need or in trouble.

What constitutes a meaningful service of worship?

Any point in the life of the Association is appropriate for worship, if its members are consciously seeking an encounter with God. In a sense all of the experiences of life may contribute to the attitude of prayerful expectancy. Brother Lawrence in his kitchen felt that he was worshiping God. Bible study, wrestling with social issues in committees, new insights gained in laboratory or classroom—all may lead us into God's presence if we are looking for Him. But since we are living in the world where the claims of God are often drowned out by our "busyness," self-centeredness and lack of awareness, we need occasions when we are recalled to our vocation as Christians.

A "full" service of worship is a time when the Christian drama is relived as completely as possible. The worshipers retell the facts of Christian experience—from praise to confession, to forgiveness, to renewal and commitment. For many Christians the fulness of Christian worship is experienced principally in the Communion service. While it may not be possible for the Christian Association to include Communion as a part of its worship, it should offer its members occasions for corporate worship which do justice to our Christian heritage. Appropriate times for a full service are: the opening of a new year, installation of new officers, recognition of new members, retreats and conferences, WSCF Day of Prayer for Students, and weekly vespers or chapel services. These services will include hymns, prayers, biblical material, litanies, versicles, choral

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worship is encounter with God

music and periods of meditation, taking us step by step into the heart of worship.

To the Association which is consciously seeking to carry on its program in the light of the Christian faith, there will be many occasions for briefer forms of worship: at the beginning of a cabinet or committee meeting, at the end of a period of searching discussion, at meals, when some new project is being launched, at a time of crisis or tension, for workers in membership and finance campaigns, around the campfire, after a particularly happy occasion. At such times nothing perfunctory or offhand will do. Leaders should be prepared with a passage of scripture, a brief reading, or a prayer from another source. The attitude of openness, of searching, of quiet waiting may make a profound difference in the work of the group.

What about written prayers?

Many of us hesitate to use written prayers. Some are scornful of "canned prayers" because of the tradition of "free" or extemporaneous worship. However, most ministers spend a great deal of time preparing their prayers, whether written or not. They think deeply about the experiences and problems of their people and try to express in their prayers the personal and corporate petitions of the congregation. Much so-called extemporaneous prayer is a superficial patter of glib phrases, with little or no attempt to make the prayer relevant to the situation.

The objectivity of some classic prayers of the Christian tradition often makes it easier for the individual to pray them. He knows what is coming and enters quickly into their meaning. The Book of Psalms is one of the great prayer-books of all time. Here are some of the profoundest prayers of man in his search for God. The Book of Common Prayer of the Episcopal Church, and other collections from great liturgies, are the expressions of Christian faith in moving and thoughtful language. To become familiar with them and to draw upon them as a resource for personal and corporate prayer is not different from using other great Christian resources such as the Bible, a hymn book, or Christian art. These do not take the place of our own prayer but they help us express our thoughts and to become articulate Christians. To write our own prayers and litanies, and make selections from the rich treasure store available to us from the past and from contemporary sources, is an important aid to lifting worship from mediocrity to a meaningful level.

The setting contributes to the service of worship

Once the intention of worship is clear, we may use different situations as an *aid* to worship. Because of the hurried, busy, fragmented lives most of us lead, we need help in focusing our scattered thoughts, in relaxing our tense minds and bodies. Sitting on a hillside in the quietness of evening may help us to withdraw from the feverishness of life and in calmness wait upon the Lord. The great nature psalms may have new meaning for us as they speak of the majesty of God and of his wisdom and mercy and loving-kindness. To sing, "Holy, Holy, Holy, Lord God of Hosts, heaven and earth are praising thee, O Lord most high"—this is something quite different from nature worship.

Likewise a beautifully appointed room for worship can help us focus our thoughts. The Cross and other Christian symbols call to mind the events and the experiences of the Christian community down through the years. They remind us of Him whom we seek. The music blots out discordant noises and reminds us of familiar themes of the Christian faith.

The arrangement of chairs, the lighting, the worship center, the sense of order and of quietness—all are important. So too is the poise and ease of the person who leads the service. To flutter about, to confer audibly with the pianist, to thumb through the pages of the hymnal in search of the right hymn, to rearrange furniture or hymn books while the worshipers gather, gives an impression of slovenliness and detracts from an atmosphere of worship. The setting for worship means more than the physical arrangements. Music, or several moments of silence, will turn our thoughts to the period of worship.

Setting also means appropriateness. The timing of a worship service is important, whether it be a cabinet meeting, a retreat, or a large meeting. There is no specific "right" time for worship, whether the beginning, the end, morning or evening. Rather, it is the time when the group is most ready to worship. To discern the appropriate time takes sensitivity and planning by committee or leader.

Many Christian Associations must meet in rooms poorly adapted for worship. But a little ingenuity by a committee can provide a worship center which helps focus the service and enhance the atmosphere of worship. A plain screen can be covered with richly colored material. A table may hold simple candlesticks, perhaps a hand-made cross, an open Bible, flowers, or an inexpensive copy of a great religious painting. If there is a record player, worship may begin with a recording of a Bach Chorale or other great music.

The setting in which we worship may remind us of the great themes of the Bible: creation; the covenant of God with man; the struggle for social justice; the nativity; the resurrection. Here is an opportunity to try and interpret Christian themes in modern and contemporary mood as well as with the more traditional symbols. A college group in the middle west recently held a Christian Art Show in which students were encouraged to develop Christian themes in painting or other art forms. The authentic and colorful work which resulted was tremendously rewarding.

A worship committee will have a most creative experience if it tries to make the setting for worship suggestive of the Christian heritage. Simplicity, genuine religious feeling, and a willingness to experiment—these are the primary requisites.

Make the service an offering to God

A worship committee which takes seriously its responsibility to make the setting, the form of worship, the content of the service an offering unto God, and a means of helping prepare the members for an encounter with God, will be of central importance in the life of the Association.

Worship and the Bible

Go to the Bible to listen, again and again, to learn its meaning for us

Worship is putting ourselves consciously in the presence of God to receive his judgment, redemption, and guidance. Therefore we must go to the Bible through which God speaks to Christians of these things. For some years, Christian Associations have done a relatively good job on the aesthetic aspects of worship. The problem for most of us is how to integrate the Bible meaningfully into worship.

If you are to be creative and write your own worship services, there is no magic formula for automatically finding the right biblical passages for a particular service. Assuming a reasonable knowledge of the elements of worship, it is necessary also to have a reasonable knowledge of the Bible. Such knowledge does not come by wishing; there is no way of getting it short of spending considerable time reading and studying the Bible. Just as you cannot really know much about any subject without working at it, you cannot know the Bible without spending time on it. This means more study than simply reaching for a Bible ten minutes before it is your turn to lead a worship service.

Indispensable aids: Concordance and Bible Commentary

Like all really great writing, the Bible is not an easy book to read; you must get used to it. This takes time. God speaks to us in the Bible, but first we must "go there and listen" again and again, to learn his language. This is not easy but neither is it too difficult if you will make a real effort. And there are helps. Two of the most practical helps are a Concordance and a one-volume Bible Commentary. Every Christian ought to have both, but since this is probably expecting too much, every Association should have access to both, preferably on the Association book shelf.

A BIBLE CONCORDANCE is a book which gives all the important words in the Bible in the various phrases in which they appear, with references to book, chapter and verse. Thus, with the aid of a Concordance, if you remember any word of a verse you want to use, you can look up the word, get it right and find the correct context. Unless you are a whiz-kid on memory passages, a concordance is indispensable.

A BIBLE COMMENTARY gives the date of writing, background, authorship and all other essential data for every book of the Bible, and then a brief verse-by-verse, or sometimes passage-by-passage analysis of the particular Scripture, showing what it is trying to say. A Commentary will not solve all the problems of a conscientious worship leader, but is an invaluable aid in opening up the meaning of the Bible verses he plans to read.

Worship services fall into two major types

First and more common are the services built around some theme, taken either from the Christian year or from the needs of the group. In this case the theme is determined; the problem is to find the right Scripture, with the assistance of a Concordance. A Commentary will help discover the real meaning and thus its appropriateness.

With precautions the theme-type of worship can be valuable, but there is a danger. Too often we use the Scripture simply as a "conventionally appropriate background" or we let the theme shape the Bible instead of letting the Bible shape the theme. For instance, many a college worship service has been based on the text: "*And ye shall know the truth and the truth shall make you free*" (John 8:32), without any consideration of what "the truth" is that makes us free or what is meant by freedom. The Bible means something quite different from what most academicians think.

A less common but equally valuable type of service is based primarily on a biblical passage or a series of verses and lets the theme grow out of what the Bible says. This type of service is both easier and harder than the other. It is easier because you do not need to think up a theme first and then find the appropriate Scripture. It is harder because it means really digging into what the Bible says. But this is the best way to learn the Bible and to learn to hear it speak the Word of God.

Both methods should be used in the course of a year. But whatever the method, for Christians the Bible and worship belong together. And a worship service is never better in quality than the planning and work which go into it.

By W. BURNET EASTON, JR.
Dean of Religious Life, Park College, Parkville, Missouri

PAGE FROM MISSAL BY GIROLAMO DA CREMONA

The Meaning of

"We will now stand and sing hymn number 325." This announcement is followed by an introduction played on organ or piano; everyone rises and the hymn is sung with more or less enthusiasm—the norm is *less* rather than *more*. Then we sit down, and the service goes on. Why were we asked to stand and sing? Why sing at all? Most of us are poor at it, we can't reach the high notes, can't sing a complete phrase in one breath, words get jumbled in a mixture of syllables. In a nut-shell, *why* music in worship?

If we followed strictly the admonition "*When thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret*" there would be no need for music. There is no need for any of the arts, or for communication other than of the spirit. But Christianity is not an individual religion which permits a man to live by himself. He is a part of the fellowship of Christ, a person in a community; consequently he is a part of the *worshiping community*. From these two key words we find the meaning of music in worship. Let us consider the second of the two words first.

Singing unites the worshiping community

Community is the spirit of belonging which gives a group of individuals a unified purpose. In Christ we are one because the Church is the "Body of Christ." The individuals praying in church no longer are the same individuals who pray separately in secret. Because they have come together as a fellowship in Christ's name they must worship as a corporate body. Anyone familiar with the dynamic of group singing, community singing for example, knows on a superficial level how participation through music can quickly bind a group of individuals into a cohesive unit. Therefore, when a congregation tries to worship with a single purpose, music is the logical means of expression. No matter how feeble the voice or how limited the talent, each person contributes to the worship experience of the whole because he is a part of that whole. In an age when specialization has taken the privilege of participation from us, when we give endless hours to "watching the other fellow do it" on television, the importance of singing together cannot be overestimated. So the minister asks you to stand and sing, partly because this will help unite you with those around you as a congregation, single in purpose, single in heart. But also because singing together is the best vehicle through which people may worship with a single voice. Responsive reading and communal prayer are used also, but the very rhythm of the song gives greater unity to congregational singing. It is for these reasons that the worshiping community is likely to be also a singing community.

Music contributes to prayer life and to instruction

The first of the two key words introduced above was *worship*. Here we find another answer to the question about church music. In the word *community* we answered the question, *Why?* In the word *worship* we answer the question, *What?* Worship, as we know it in our Protestant heritage, is made up of prayer and instruction. Historically the Church has used music to express both these elements of public worship. In the Church before the days of Protestantism the music was largely devotional in content and the texts centered in the various forms of prayer. Adoration, petition, thanksgiving, praise—these were the intention of the composers as well as of the singers themselves. From this we may infer that one real criterion for good church music is the role it plays in the prayer life of the congregation. This may be called the Catholic element of church music. At the time of the Reformation, with the advent of services in the vernacular of the people, both Luther and Calvin found music to be an aid to memorization. Luther in no way minimized the devotional aspect of worship but he did emphasize the need for his people to understand theology and dogma, which undergirded his movement. Calvin's emphasis, on the other hand, was on a return to the Bible and he made every effort to have his congregations learn passages from memory. Independently, the two men hit upon the same scheme. Luther set his dogma to the popular chorale tunes of his day

# of Music in Worship

and the masses sang the Reformation doctrine as they could never have been taught it by rote. "*A Mighty Fortress Is Our God*" is characteristic of such doctrine. Calvin interested two Frenchmen, Louis Bourgeois and Clement Marot, in rewriting the Psalms in metrical verse and setting them to tunes the congregations could sing. We are most familiar with "*All People Who on Earth Do Dwell*" as an example of this style. By use of this method both men helped their people memorize the content which so long had been kept from them. Thus music became the handmaiden of instruction; this may be called the Protestant element of Church music.

With these considerations, how do we define good church music? Any categorical answer falls short of its goal, but that music is good which is meaningful to the congregation. This will vary with age groups and with congregations. Leaders of public worship have long taken music for granted and have used hymns merely, as one minister said, "as time to stretch a leg." If one places the text of an anthem or hymn beside the best we know of public prayer, of theology and the Bible, the sentimentality, the triviality, the faulty poetry of many of our anthems and hymns will be exposed.

Criteria for hymn tunes

So far we have spoken only of the hymn-texts, yet the strength of a good hymn lies in the tune as much as in the text. Many sentimental musical settings make a good hymn-text seem weak. Two Greek words, *agape* and *eros*, express the confusion in religious music. *Agape* reflects the incarnation of Christ himself. *Eros* is the love of man for woman in the earthly sense. We need to analyze these two meanings of the Christian word *love* in order to understand the role love plays in public worship. Since music appeals primarily to the emotions and secondarily to the intellect, such an analysis is especially important to an evaluation of church music. Much of the music sung in our churches is so sensuous, sentimental and maudlin that the love of Christ on the Cross is hidden from view. It is the duty of the Christian Church to keep the picture of the crucified-risen Lord, whose love redeems all mankind, in the center of the musical picture. Such a standard will put the personally sentimentalized waltz tune where it belongs —in a Broadway show. Foot-patting rhythms, much chromaticism, catchy melodies—these are the temporary tunes which must give way to strong, forward-moving tunes through which the church has given praise to God throughout all ages.

Often a good tune does not fit a given text because of certain rhythmic values inherent in the tune itself. For a satisfactory correlation of the two, the word accent of the text must be studied. This can be done by scanning the poetic feet. Such an analysis appears in the metrical index of every hymnal.

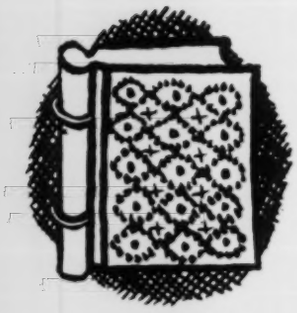
To make an analysis of the rhythm of the music one should understand three types of accent. First there is the pulse-accent, which normally falls after each bar-line; secondly, there is the accent of duration—long notes receive a logical emphasis; thirdly, there is an accent of melodic line in which the higher pitched notes receive a normal accent. When these three music accents parallel the natural word accents of the text in all the stanzas of the hymn, one may say that the two are happily wedded rhythmically. Other musical qualities which make for strong hymn tunes are too technical to be dealt with here.

Use discrimination in selecting music for worship

Let us select our church music with the same care that we do the theology and prayers for a service. The truly great composers deal in the emotional expression of the eternal verities of our faith and not in sentimental, gaudy fashions of a passing moment. If our prayer stands in the great stream of orthodox devotional literature, if our thought reflects a deep concern for the meaning of Christianity in our time, if the Bible is the foundation of our worship, then our music must reflect the same point of view. Music is good only insofar as it has the same aesthetic and emotional purpose as the intellectual goal of the spoken word.

PRACTICE FOR VESPERS

by ROBERT B. LEE, Minister of Music in the Madison Avenue Presbyterian Church, New York, N. Y. and teacher in the School of Sacred Music of Union Theological Seminary.



resources for worship

If worship is to be enriched in campus Christian groups, adequate resource materials must be available. Christian Associations will want to see that many of these books are available to their members. Some enlist the cooperation of the college library in providing an open shelf of worship resources. Others have established small libraries of worship materials in quiet corners of their own quarters. Many students will want to purchase some of these books for their own use.

Compiled by ROSALIE OAKES

Books about Worship

What Americans Believe and How They Worship—Paul Williams. Harper & Brothers, 1952, $5.00.

The Public Worship of God—Henry Sloane Coffin. Westminster Press, 1946, $2.00.

Methods of Private Religious Living—Henry Nelson Wieman. The Macmillan Company, $1.75.

The Bible

The Holy Bible, Revised Standard Version. Nelson & Sons, 1952, $6.00. Authorized revision of the American Standard Version of 1901 and of the King James Version of 1611.

Letters to Young Churches—J. B. Phillips. The Macmillan Company, 1951, $2.75. An interpretation and translation of the New Testament epistles into the English language as commonly spoken at this time. Especially stimulating for private devotions.

Cruden's Complete Concordance to the Old and New Testaments. Quick Reference Edition, Fleming H. Revell Company, 1951, $2.00.

Peake's Commentary on the Bible. Thomas Nelson & Son, $8.00.

The Abingdon Bible Commentary—Frederick Carl Eiselin & others. Abingdon-Cokesbury Press, 1951, $7.50.

Hymns for Worship—Murray Brooks and Helen Morton, Editors. Association Press, 1939, $1.50 (100 or more for 90c each). Hymns and prayers carefully selected for use in North American student Christian movements.

Cantate Domino—World's Student Christian Federation Hymnal. Available through USCC, 156 Fifth Avenue, New York; $2.00 (100 copies for $160). Each hymn is printed in its original language and translated into two or three additional languages. Especially useful in conferences.

Collections of Services and Prayers

The Book of Common Prayer—Prayerbook of the Protestant Episcopal Church. Oxford University Press.

Venite Adoremus—World's Student Christian Federation Prayerbook. Available through USCC, 156 Fifth Avenue, New York; $2.50. An excellent selection of orders of service from the great traditions of Christendom.

The Student Prayerbook—A Haddam House Book. Association Press, 1953, $2.00. Compiled with care and sensitivity from Christendom's wealth of devotional literature. The section on Bible study in worship is excellent and the general prayers very usable.

Reflections of the Spirit—Winnifred Wygal. Whiteside, Inc., 1948, $2.00. A brilliant, sensitive answer to the needs of our "confused, rebellious and wistful generation."

The Choice Is Always Ours—Dorothy B. Phillips, Editor. Richard R. Smith, Inc., 1948, $4.50. Material is drawn from the great literature of all faiths and from scientific and literary sources.

The Practice of the Presence of God—Brother Lawrence (Nicholas Herman of Lorraine). Revell Company, 1895, 75c. "Conversations" and "letters" of an unlearned man who found God among his pots and pans.

Imitation of Christ—Thomas à Kempis. Grosset and Dunlap, Inc., $1.75. Four books of "inspiration, comfort and encouragement in the turmoil and discord of today." Has subject and scriptural indices.

A Testament of Devotion—Thomas R. Kelley. Harper & Brothers, 1941, $1.00. Five sermons by a vibrant spokesman of the Quaker spirit in our day. Refreshing. Excellent for private worship.

With the Master—Philippe Vernier. Foreword by Rufus Jones. Fellowship Publications, 1943, $1.00. Meditations on scriptural passages, many written during imprisonment because of the author's pacifism. Every page expresses joy and wonder at the love of God.

A Diary of Private Prayer—John Baillie. Charles Scribner's Sons, 1949, $1.50. Morning and evening prayers for one month. Opens fresh avenues in prayer and self evaluation.

A Book of Student Prayers—Jack Finegan. Association Press, 1946, $1.50. Includes prayers for the seasons, Christian festivals, important birthdays, events of social life and personal concern.

For Devotional Study

Through Christ Our Lord—Georgia Harkness. Abingdon-Cokesbury Press, 1950, $1.25. Brings the principal recorded words of Jesus, systematically arranged for five months' study. Each daily reading contains the heart of a Gospel passage, indicating a longer passage for reading, with a brief straightforward explanation. Questions for self-examination, followed by dedication in a deeply personal prayer, ends each day's meditation.

And Peace at Last—Russell L. Dicks and Thomas S. Kepler. Westminster Press, 1953, $1.50. This pastoral-aid book deals with the question of death. Includes thoughtfully edited excerpts from several writings on death and dying.

book reviews

VENITE ADOREMUS

Published by The World's Student Christian Federation, Geneva, Switzerland. Order copies from The United Student Christian Council, 156 Fifth Avenue, New York, N. Y. $2.50.

Venite Adoremus is the Prayerbook of the World's Student Christian Federation. As the preface says, the material in the book is not intended to limit the experience of prayer, for "It is above all important that students should discover and use the method of prayer that is most helpful to them both privately and corporately."

On those occasions when a liturgical form is appropriate, reference to this book for accurate information on the traditional services of several branches of the Church will be valuable. The recent revival of interest among student groups in the more formal approach to worship and the increase in the need for ecumenical worship material make *Venite Adoremus* especially useful. An important part of the volume is the four Orders of Service for Holy Communion.

When the General Committee of the Federation met at Whitby, Ontario, in 1949 it rethought its practice concerning the observance of communion in Federation meetings. It gave guidance to the staff and officers of the Federation in planning programs and meetings, stating that opportunity should be given in Federation meetings for participation in Holy Communion. The practice of inviting a minister to conduct a service in accordance with his own tradition is encouraged. The traditions included in *Venite Adoremus* are the High Mass of the Church of Sweden; the Sunday Service, with Holy Communion, of the Reformed Church of France; the Order of Holy Communion according to the use of the Church of England; and The Divine Liturgy of St. John Chrysostom (Orthodox). There are four morning services and three services of evening prayer, including Compline. The Methodist Covenant Service which concludes the volume has been widely used in conferences and on occasions of special dedication in local churches.

The Christian Association worship committee should have *Venite Adoremus* as a resource in its study of different forms of worship. Before taking groups to worship in churches with which they are unfamiliar it would be well to study the services and the excellent notes of explanation which introduce them. As many more students share in the worship of several traditions and in united services in ecumenical conferences, the quality of our private devotional life and of the corporate services we plan will be greatly enriched.

Rosalie Oakes, National Student Secretary of the YWCA, traveling in the Southern Region.

ATOMS, MEN AND GOD

By Paul E. Sabine. Philosophical Library, 1953. 226 pp. $3.75.

A research physicist with critical philosophical interests offers in this book the results of his own seeking for a Christian faith that is consistent with his scientific knowledge. The author has rare ability to take the complex findings of modern science and to present them in terms that the student can understand. At the same time, this is no glib reconciliation of science and religion, but a careful examination of the assumptions with which the scientist works.

The account of the developments in science are summarized in clear and fascinating fashion and Mr. Sabine finds in them warrant for a critical acceptance of belief in God. He proceeds cautiously in his argument and builds up his contention that recent discoveries in physics, biology and psychology strongly suggest the presence of processes which are analogous to mental operations in man. He is aware of the pitfalls in this kind of argument and he meets them frankly. The chapters dealing with the history of early Christianity and of western intellectual developments are briefly but carefully done, so that his final declaration of Christian faith is not just imported but emerges out of the whole survey.

This should be a most helpful book for those who are troubled about the possibility of believing in God while maintaining a scientific attitude; and might well serve as the basis for discussions in student and faculty groups.

Edwin E. Aubrey
University of Pennsylvania

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ABINGDON-COKESBURY PRESS

By R. ELIZABETH JOHNS, National Student Secretary of the YWCA on the Staff of the New England Student Christian Movement; J. FREDERICK MILLER, Associate Secretary, National Student Council YMCA; and JAMES L. STONER, Director, University Christian Mission, of the National Council of Churches of Christ in the U.S.A.

REW

religious emphasis week

A good Religious Emphasis Week can make a phenomenal contribution to the religious life of an academic community. It brings together, as no regular religious program can do, the total forces of the campus community: administration, faculty, student religious groups. It involves the whole campus at one time in one significant effort. It organizes an unorganized community in a program that can touch the deepest elements of human life. It enlarges vision and deepens insight as to what life is and ought to be. There are hundreds of colleges and universities where effective Religious Emphasis Weeks (REW) are a part of a year-round religious program. Some fail to reach desired goals, for these values do not come automatically.

Criteria for an effective religious emphasis week

• A RELIGIOUS EMPHASIS WEEK can be worthwhile if it analyzes the needs and opportunities of the campus. The University Christian Mission plan suggests that a questionnaire be distributed to determine the real needs and concerns of students. A good analysis helps the local planning committee choose a theme, state the objectives, select speakers and develop program areas consistent with local needs. An effective REW is need-centered and not speaker-centered; it must be indigenous to the campus.

• REW CAN BE SIGNIFICANT if it leads to an encounter with Jesus Christ. The Christian segment of the REW, if tri- or multi-faith, must have Jesus Christ at the center. Worship is fundamental and not incidental. Speeches and discussions should focus on the Son of God, yet relate the Christian message to everyday problems and to academic discipline. It is a real weakness when Christian forces are satisfied with partial commitment. The Gospel of Jesus Christ demands full surrender. REW can provide the opportunity for an encounter which leads to surrender. Students do not ask superficial questions. REW must meet the basic needs of the human heart and the intellectual yearning of the mind.

• CHRISTIANITY IS TWENTY CENTURIES OLD, yet it is as relevant to the needs of our day as today's newspaper. A good REW should emphasize the contemporaneity of the Christian faith. The Gospel is "good news" for us today as it was for people 2,000 years ago. The Hazen pamphlets *Religious Perspectives in College Teaching* have helped professors see the relevance of the Christian faith in history, economics, literature and biology. Emphasis on Christian vocation expresses the contemporaneity of the Gospel. Religious Emphasis Week should express the necessity of being Christian in whatever vocations young people choose—farmer, educator, housewife, for example.

• REW SHOULD PROVIDE education in ecumenicity. On many campuses it is impossible for denominational groups to gain *entré* to the campus. However, churches, church foundations and Associations have been able to present a united front and develop a campus program. The files of the University Christian Mission include dozens of letters testifying to the way REW helped them accomplish together what individual groups could not have done alone. Education in ecumenicity includes the speakers, also. The most helpful REWs have been those which enlist a *team* of competent leaders representing different vocations and various communions. Working together as a team, the leaders demonstrate ecumenical cooperation.

• IF REW IS TO FULFILL ITS PURPOSE it must enlist the total campus. Religious groups minister to those students who have enough interest in religion to come to meetings. They should also reach out to others who are less religiously inclined. REW, properly organized and planned, can attract members of the campus community to join in a common search for religious truth. From an Oregon college comes the report, "During our REW 90% of our students were reached in a vital way." This happened because a large group of students and faculty members worked on committees to plan assemblies, fraternity discussions, faculty meetings and seminars. They chose students who represented various groups, activities and interests on the campus and gave them thorough orientation concerning their responsibilities. Meaningful study, as well as organizational procedure, was a part of the planning.

The University Christian Mission recommends that a committee of 100 (80 students; 20 faculty members) work for over a year in preparation for a Religious Emphasis Week. This campus committee is more than an organizational machine; it becomes a spiritual fellowship which understands its mission on the campus and has the cooperation of the administration from the beginning. Adequate organizational and spiritual preparation assures unity and a sense of direction.

Religious Emphasis Week provides an excellent opportunity for uniting a segmented campus. Divisive or inadequate social life, departmental isolation, multiplicity of religious groups, are elements in the fragmentation.

If REW can enlist students and faculty members who represent various interests, it is in a better position to speak to the total academic community: to students, faculty members, departments, divisions, the administration. A total witness on a total campus can reduce or replace false gods which now determine the thought and behavior of many. (See: Walsh, *Campus Gods on Trial.*)

• REW CAN ENRICH EDUCATION. A carefully planned REW can undergird education in a way that enriches the total educational program. It may help "to establish intellectual respectability for religion," as one college professor said. But it also may go further. REW may aid the college in its discovery of its true nature—an educational institution interested in educating the whole man, which includes his religious self. (See: Lowry, *The Mind's Adventure.*)

Preparation for an REW must involve study. At Bucknell University more than 300 students met in twenty groups for eight weeks to study Bernhard W. Anderson's *The Unfolding Drama of the Bible* as preparation for REW. This study program was a part of the total religious program of the campus. President Harold Tribble of Wake Forest College and Dr. Jessie N. Ray of Central State College (Oklahoma) said before the missions began on their campuses that the group process and preparation had already achieved so much that even if the speakers failed to arrive (God forbid!) the campus had already had a successful REW experience.

• IF A REW MEETS THESE CRITERIA it will also produce an additional value. A good REW may enlarge horizons. St. Paul's words take on significance for the student who has shared in a vital REW: "Whereas I was blind, now I see." Jesus Christ has become a living reality as the student discovers himself in community with other Christians. Now his religious beliefs undergird all that he is learning in the educative process, and Christianity speaks to his present needs in today's world. In short, a good REW can help a student discover his true self and his relation to God and the universe. Such a student realizes he is not "a sick fly taking a dizzy ride on a gigantic flywheel" (Mencken) but that he is an important person capable of fulfilling his purpose, by the grace of God.

Some REWs fail

REWs can be exceedingly valuable, but some fail and it is not hard to discern why. At least two types of wrong planning are possible. (1) It is a mistake to develop the program around the interests and abilities of the speaker rather than in response to the needs of the campus. (2) It is fallacious to assume that a program which was a great success on one campus will be equally valuable if duplicated on another campus.

Few people will approve a one week shot-in-the-arm religious program which leaves the campus as arid as before. There is justifiable objection to Religious Emphasis *Week* if it is only a *week*. A good REW program involves more than a week; it is planned throughout a year and culminates in a concentration that brings into focus what the various religious groups, and the college itself, are doing in the field of religion.

Contribution of the University Christian Mission

The UCM has been largely responsible for the nationwide interest in comprehensive REWs. Prior to the beginning of the UCM in 1938, only sporadic and isolated attempts had been made to conduct a large-scale program. As the UCM's program has enlarged over the years, and as campus religious groups have developed their own REWs, various modifications have been made in the pattern developed by the UCM.

REW is only one type of religious activity. It is not a substitute for other things, and should not be construed as the total religious program. But it can be an effective instrument for helping men and women discover the everlasting values of the Good News of Jesus Christ.

Two universities honor Frances Helen Mains

FRANCES HELEN MAINS

Frances Helen Mains, tireless, capable, dynamic staff member of the National Student YWCA, travels in the Geneva Region. On June 6, 1953, Miami University conferred on her the Bishop Alumni Medal. On October 14, 1953, the Divinity School of the University of Chicago designated her "Alumna of the Year." The National Student YWCA is honored by this recognition of an outstanding member of its staff.

MIAMI UNIVERSITY. The Bishop Alumni Medals were established in 1936 to honor the meritorious services of graduates or former students of the university. The medal given to Frances Helen Mains was "in recognition of her effective leadership and wise counseling, of her active interest in improving interracial relationships, of her promotion of a religion expressed in daily living, and of her interpretation of the Christian religion and of democracy to international students."

THE DIVINITY SCHOOL, UNIVERSITY OF CHICAGO, does not ordinarily confer honorary degrees on its alumni. Instead it selects an "Alumnus of the Year" who exemplifies the intellectual and religious training the school tries to offer prospective religious leaders. The person selected is presented at the annual dinner given by the Trustees for the Faculty of the Divinity School. The citation reads:

"Frances Helen Mains: Master of Arts, 1933; National Student Secretary of the Young Women's Christian Association in the Geneva Region; a Churchwoman, an active member of the Presbyterian Church since childhood, who has done much to enhance the status of lay ministries inside and outside of the Church and who has endeavored, through a lay ministry to university students, to demonstrate the intellectual and spiritual relevance of the Christian Church for the world of the American campus; a Professional Religious Worker who has striven, especially in her capacity as a National Student Secretary of the YWCA, to establish more securely the place of women in professional and voluntary positions of leadership in all fields of institutional religion; and who has pressed untiringly for higher standards of intellectual and spiritual qualification especially in her own field of professional work. . . . An Alumna who has faithfully supported the School in all its undertakings and who has exemplified the disciplines and values that have characterized its tradition of theological inquiry through the years. . . ."

New England Conference on the Life of the Church

More than 1,000 students from New England colleges and universities are expected to take part in the New England Student Christian Movement's Life of the Church Conference. Slated for December 4-6, the regionwide meeting will take place in Cambridge, using the facilities of Harvard University and the Harvard Square churches.

At the opening service Friday evening December 4, Dr. W. A. Visser 't Hooft, General Secretary of the World Council of Churches, will speak on "What Is the Church?" The Choral Arts Society of Boston University will sing. The platform speakers include Dr. Isabel Seabury, Educational Secretary of the American Board of Commissioners for Foreign Missions and Dr. Benjamin Mays, President of Morehouse College and a prominent ecumenical figure.

One of the features of the conference will be denominational meetings and dinners. Among the leaders present at these sessions will be Bishop Gerald Kennedy, Dr. Henry Smith Leiper, the Rev. Roger Blanchard, Dr. Kenneth Reeves, Dr. Bryant Drake and Dr. Frank Sharp.

Dr. Mays will speak at the conference banquet Saturday evening. The closing service on Sunday will feature the Harvard Glee Club, the Radcliffe Choral Society and an address by Dr. Seabury.

Sylvia Smith of Radcliffe and Hugh George Anderson of Yale, student co-chairmen of the Life of the Church Conference, are working with committees from student Associations all over the region. R. Elizabeth Johns of the SCM staff is executive director, assisted by David King.

The statement of purpose reads: "This conference . . . will give us an opportunity to witness in a significant way to the Christian faith from which our concern for the Church springs. We hope to come to a deeper understanding of our faith and to be called to take our place in the life of the Church."

TOM TROTTER

begin now to choose

your summer project

WHEN the Stranger says: "What is the meaning of this city?" What will you answer? "This is a community?" . . . What life have you if you have not life together? There is no life that is not in community, and no community not lived in praise of God. (From "The Rock" by T. S. Eliot.)

In summer projects students probe deeply into the meaning of community as they work in the midst of conflicts and tensions in a broken and anxious society, as they travel among divided and hostile peoples, and as they try to work out the problems of their own group life together. In such a setting students come to a deeply meaningful experience of the Christian faith and see its relevance for all aspects of their daily lives.

SUMMER, 1954

IRWING GALLOWAY

"It was a very exciting and challenging summer. We learned a lot, grew up a bit and made life-long friends. We learned we could be at home in neighborhoods we had previously avoided; these streets became just places where too many people, including us, had to live"—so writes one student. Group members come to a realistic understanding of their own needs and aspirations and those of other persons. Many students come to see the importance of using their talents and resources in the service of real need. The concept of vocation takes on new meaning. Summer projects offer students an opportunity to test their faith in the practical day to day demands of a job in factory, playground, or government office and in the varied aspects of life in a new environment.

The National Student YMCA-YWCA will hold the following projects this summer. Participation in one of them will be a most significant experience in your college life. For projects sponsored by other groups consult the pamphlet Invest Your Summer, 1954, *obtainable from the United Christian Youth Movement, 200 S. Michigan, Chicago 4, Ill.*—Jimmie Woodward.

CHOOSE NOW

leadership training

TWO LEADERSHIP TRAINING SCHOOLS will be held to help presidents and cabinet members become effective Christian leaders in campus YCMAs, YWCAs, CAs and similar groups. Students are regularly enrolled members of the Pacific School of Religion and of Columbia University. They take three courses for which they receive six semester hours credit:

(1) Introduction to the Christian Faith, (2) Introduction to Social Ethics, (3) Leadership in the Student Christian Association.

Carefully selected faculty members help students grow in their understanding of the Christian faith and its relevance for their daily lives. Outstanding professors teach the faith and ethics courses. Experienced YMCA and YWCA staff members direct the schools and teach the leadership courses.

Group members live, study, work and play as a unit, and have the advantages of metropolitan and university environments. Students report, after their return to college, that participation in the school gave them perspective and skills which have helped them carry their leadership responsibilities with new vision and increased confidence.

To apply to either school *write:* Miss Jimmie Woodward, 600 Lexington Avenue, New York 22, N. Y. *The schools are:*

NEW YORK LEADERSHIP TRAINING SCHOOL, Union Theological Seminary, Columbia University, July 1-August 13. Total cost, approximately $300.

WEST COAST LEADERSHIP TRAINING SCHOOL, Pacific School of Religion, Berkeley, California, approximately June 24-August 8. Students live in a University of California Cooperative House. Total cost, approximately $200.

Education comes alive in these summer projects sp

YWCA and YMCA. . . . membership in these groups is

community service

College Summer Service Groups offer students an opportunity to understand life in two large American cities through work experience in social agencies, plus seminars on the relation of Christian faith to social and economic life. Some jobs provide room and board, others pay salaries ranging from $125-$200 per month. All jobs challenge students to help meet some of the major problems people are facing today. They also help students to clarify vocational abilities and desires. The costs for the seminar periods are about $275. Dates are approximately June 20-August 15. To apply, *write:*

CHICAGO, ILLINOIS—National Student YWCA, 410 S. Michigan Avenue, Chicago 5, Ill.

NEW YORK, NEW YORK—Miss Jimmie Woodward, 600 Lexington Avenue, New York 22, N. Y.

international seminars

EUROPEAN SEMINAR—Members of the European Seminar will visit five or six countries to study the social, political and religious situation in Europe, to get acquainted with European students and to consider their role as Americans and as Christians in building a more peaceful international community. A member of the National Student YWCA or YMCA staff will travel with the students and direct the Seminar. The total cost exclusive of passport and visas will be $950. Dates are approximately June 25-September 1. To apply, *write:* Miss Jimmie Woodward, 600 Lexington Avenue, New York 22, N. Y.

EAST ASIA STUDY TOUR—The East Asia Study Tour for 1954, originated and planned by the Southwest Regional Council, is to acquaint American students with the problems and development of that area and to contribute to better understanding between American and Asian students.

The Study Tour will spend three weeks in Japan and three weeks in the Philippines. After a week of orientation, the group will sail about June 7 and return late in August.

After an orientation period in Tokyo the group will spend its second period in Japan in a youth conference or student work camp. The third period will be given to travel in the country. The group will then go to the Philippines for a similar schedule. A YMCA and a YWCA staff member will travel with the students and direct the Seminar. Cost: $1990 of which $100 is due February 1.

To apply, *write:* Miss Martha Newell, YMCA-YWCA, University of Oklahoma, Norman, Oklahoma; *or to*: The Southwest Regional Office, YMCA-YWCA, 3012 Maple Avenue, Dallas 4, Texas.

ects sponsored by the National Student Council of the

oups is open to qualified students of all races and creeds

work and study

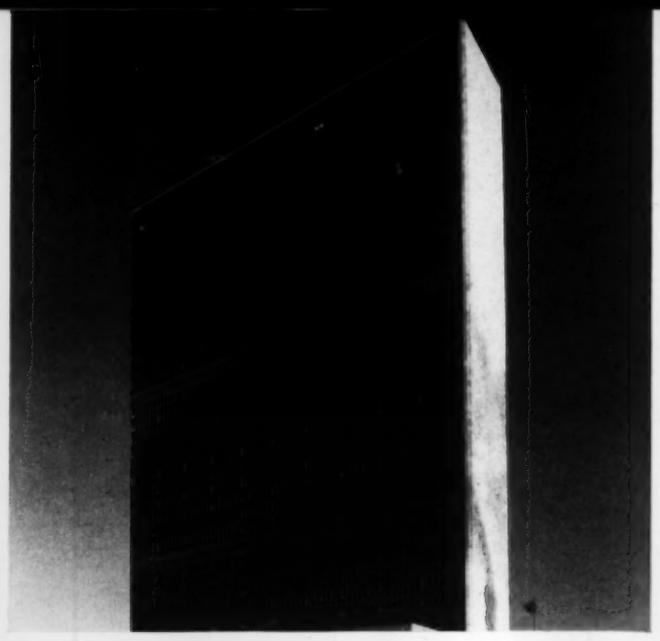
Students are employed for ten to twelve weeks in a YMCA camp in Colorado or a summer resort hotel in Massachusetts. Two or three evenings a week are spent in seminar sessions designed to help students develop the leadership qualities and skills they will need for Christian Association responsibilities for the next year. The YMCA camp gives a small honorarium in addition to room and board. Students at Martha's Vineyard receive $200-$300 plus room and board.

ESTES PARK LEADERSHIP SEMINAR, YMCA of the Rockies, Association Camp, Colorado. June 1-August 31. To apply, *write:* Harold Kuebler or Ruth Hughes, 1269 Topeka Avenue, Topeka, Kansas.

MARTHA'S VINEYARD LEADERSHIP SEMINAR, Edgartown, Massachusetts. June 25-September 9. To apply, *write:* Leonard Clough, 167 Tremont Street, Boston 11, Massachusetts.

continued on next page

summer, 1954 *continued*



U. N. seminar

In these critical times, Christian students are asking what they can do to work toward a free and peaceful world. The United Nations Seminar helps students achieve these ends:

1. *To gain first-hand acquaintance with the United Nations* as an organ for world cooperation through attending regular sessions of the United Nations and its related agencies in New York; interviewing members of the Secretariat and delegates from different countries.

2. *To visit the U.S.A. Mission to the United Nations* to learn how our Government is related to the United Nations, and how we can take our part in determining United States foreign policy.

3. *To consider what is required of us as Christians who would live as responsible citizens* through interviews with outstanding religious leaders.

The Seminar dates are March 25-27, 1954 (Thursday through Saturday). Approximately $20 covers registration and living expenses while in New York, N. Y. To apply for membership in the U.N. Seminar *write:* Miss Jimmie Woodward, 600 Lexington Avenue, New York 22, N. Y.

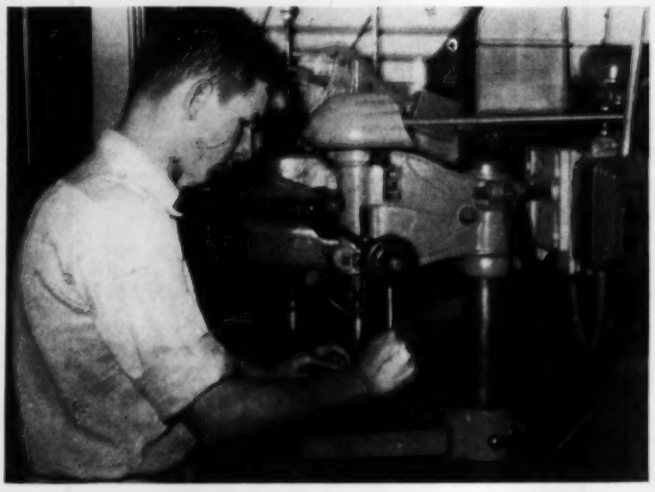
work in industry

Students learn through actual experience about some of the major social and economic problems of their world. They hold regular industrial jobs in rural or urban centers and meet together for evening seminars. Working for regular wages and living cooperatively they are able to save some money toward next year's tuition. Conversations with fellow workers, listening to speakers, attendance at union meetings, and discussions help students see the relevance of the Christian faith for their lives and for that of the community. Fees are about $30. Dates are approximately June 18-August 31. To apply, *write* one of the following:

HARTFORD, CONNECTICUT—R. Elizabeth Johns, 167 Tremont Street, Boston 11, Mass.

LOS ANGELES, CALIFORNIA—Charles Palmerlee, 715 South Hope Street, Los Angeles 17, Calif.

MINNEAPOLIS-ST. PAUL, MINNESOTA—William Overholt, 30 S. 9th Street, Minneapolis 2, Minn.



citizenship seminars

THE WASHINGTON STUDENT CITIZENSHIP SEMINAR provides an opportunity for students to gain personal insight into the major problems of Federal Government. They will see the implications of these problems in terms of the Christian understanding of man, society and history. They will work in Federal agencies at regular salaries, living together as a group and meeting three or four evenings each week in seminars. The fees are about $60. Dates are approximately June 20-August 31. To apply *write:* Miss Jimmie Woodward, 600 Lexington Avenue, New York 22, N. Y.

MEET-YOUR-GOVERNMENT SEMINAR—A three day Meet-Your-Government Seminar will be held in Washington, D. C., in the spring, March 21-23. Cost for registration, room and board, about $20. To apply *write:* Mrs. Wells Harrington, 6708 Forest Hill Drive, University Park, Md.

AT CHRISTMAS TIME

Amahl and the Night Visitors. The Christian Association may wish to produce this musical play by Jean-Carlo Menotti or may use a recording of it. The story concerns Amahl, a crippled shepherd boy, and his widowed mother. Three Kings on their way to Bethlehem come to their poor cottage requesting lodging for the night. The poignant story ends with Amahl following the Wise Men to Bethlehem to adore the Christ Child and give thanks for his own gift of health. The publishers of the play, G. Schirmer Inc., 3 East 43rd St., New York 17, have made a reduced royalty rate of $25 to student YMCA and YWCA groups. The RCA Victor 12 inch recording may be purchased at $5.72.

The Man Born to be King, by Dorothy L. Sayers. The author (widely known for her mystery stories) wrote twelve radio dramas depicting various aspects of the life of Jesus Christ for the British Broadcasting Company in 1941-42. The book may be secured from Victor Gollancz, Ltd., London. An informal group may wish to read aloud one or two of the dramas. Permission for stage production or broadcast should be obtained from Margery Vosper, 32 Shaftesbury Ave., London W 1., England.

For the Time Being, A Christmas Oratorio, W. H. Auden, Part IX of *Collected Poetry of W. H. Auden*, Random House. Student groups will enjoy reading aloud this beautiful and sensitive poem and pondering its meaning for them. This oratorio can be presented by choruses of voices alternating with a solo reader, with background music from the Bach oratorio.

TWO RELIGIOUS FILMS

Two excellent religious films are being shown throughout the country: *Martin Luther*, describing the life and times of this great leader of the Reformation; and *The Robe*, based on the novel by Lloyd C. Douglas. *The Robe* employs a new production technique called CinemaScope and is produced by Twentieth Century Fox.

Christian Associations could provide an enjoyable and enlightening evening for their members by arranging a theater party to see either or both of these films. The evening might end with a discussion of the film, led by a minister, staff member or professor who is acquainted with the period of the Reformation *(Martin Luther)* or the life of the early Christian Church *(The Robe)*. Before seeing *Martin Luther*, read the excellent biography by Roland Bainton, *Here Stand I*. Note especially the sections concerning Luther's profound insight about "justification by faith," which is the key to understanding the movie. Also read the article in *The Christian Century*, October 21, 1953, describing production of the film.

TOWARD MEANINGFUL WORSHIP

How significant is the worship life of your Christian Association? Does the CA provide opportunity for students to experience the continuous rhythm of work, worship and study? Does worship mean for them an encounter with God which alters the direction and purpose of their lives? If worship in your CA is at low ebb, these suggestions may be helpful:

• ASK THE CABINET TO EVALUATE WORSHIP EXPERIENCES IN THE CA. Ask the members to read the first two articles in this issue: *The Disturbing Fact of Worship* by Robert McAfee Brown, pages 5-7; and *Worship is Encounter with God* by Jean Whittet, pages 8-10. Plan an unhurried cabinet meeting to discuss the place of worship in life and to evaluate the worship experiences available to students on your campus. How significant are the services of worship in the CA? Do they fulfill the criteria listed by Jean Whittet in her article? What do the services of public worship sponsored by the college mean to students?

• ASK THE WORSHIP COMMITTEE TO STUDY THE MEANING OF WORSHIP. Use the articles on pages 5-13 and some of the books listed on page 14 to deepen your own understanding of the meaning of worship and its relevance for every aspect of life. Continue the evaluation begun by the cabinet of the quality of worship experiences available to students. Begin to collect poetry, prayers, litanies, music and biblical material which meets specific needs of students. The counsel of a minister, faculty, or staff member who understands the art of worship will enrich the work of the Worship Committee.

• HOLD A WORSHIP WORKSHOP. Invite students who have responsibility for planning worship services to participate in an all-day meeting or in a series of evening meetings. Students who will be glad of this help are fraternity and sorority chaplains, chairmen of worship committees in denominational groups and members of the college chapel committee.

• DISCUSS THE MEANING OF WORSHIP IN VARIOUS CA MEETINGS. Each group within the Christian Association will want to reach an understanding of the meaning of worship for it. Reading the articles on pages 5-13 and discussing them will help each commission and committee make its own decision concerning the relation of worship, work and study in its life as a group.

• ENRICH THE WORSHIP LIFE OF THE CA. Give careful consideration to the place of worship in coming events and plan the services of worship as thoughtfully as the other aspects of the program. It takes prayerful *thought* to lift life's everyday experiences into the presence of God.

• PLAN MEANINGFUL CAMPUS-WIDE CELEBRATIONS OF RELIGIOUS HOLIDAYS. Thanksgiving, Christmas, The Universal Day of Prayer for Students (February 21, 1954), and Easter (April 18, 1954) are occasions which the university community will want to celebrate together.

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